

Dharma Studies In Its Semantic Cultural And Religious History

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

This introduction to Hindu law and jurisprudence questions the traditional perception of law, and reveals law's close linkage with religion. Emphasizing the household, the family, and everyday relationships as additional social locations of law, it contends that law itself can be understood as a theology of ordinary life.

At publication date, a free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. Language of the Snakes traces the history of the Prakrit language as a literary phenomenon, starting from its cultivation in courts of the Deccan in the first centuries of the common era. Although little studied today, Prakrit was an important vector of the kavya movement and once joined Sanskrit at the apex of classical Indian literary culture. The opposition between Prakrit and Sanskrit was at the center of an enduring "language order" in India, a set of ways of thinking about,

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naming, classifying, representing, and ultimately using languages. As a language of classical literature that nevertheless retained its associations with more demotic language practices, Prakrit both embodies major cultural tensions—between high and low, transregional and regional, cosmopolitan and vernacular—and provides a unique perspective onto the history of literature and culture in South Asia.

Difference, diversity and disagreement are inevitable features of our ethical, social and political landscape. This collection of new essays investigates the ways that various ethical and religious traditions have dealt with intramural dissent; the volume covers nine separate traditions: Confucianism, Buddhism, Christianity, Judaism, Islam, liberalism, Marxism, South Asian religions and natural law. Each chapter lays out the distinctive features, history and challenges of intramural dissent within each tradition, enabling readers to identify similarities and differences between traditions. The book concludes with an Afterword by Michael Walzer, offering a synoptic overview of the challenge of intramural dissent and the responses to that challenge. Committed to dialogue across cultures and traditions, the collection begins that dialogue with the common challenges facing all traditions: how to maintain cohesion and core values in the face of pluralism, and how to do this in a way that is consistent with the internal ethical principles of the traditions.

A social theory of grand corruption from antiquity to the twenty-first century. In contemporary policy discourse, the notion of corruption is highly constricted,

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understood just as the pursuit of private gain while fulfilling a public duty. Its paradigmatic manifestations are bribery and extortion, placing the onus on individuals, typically bureaucrats. Sudhir Chella Rajan argues that this understanding ignores the true depths of corruption, which is properly seen as a foundation of social structures. Not just bribes but also caste, gender relations, and the reproduction of class are forms of corruption. Using South Asia as a case study, Rajan argues that syndromes of corruption can be identified by paying attention to social orders and the elites they support. From the breakup of the Harappan civilization in the second millennium BCE to the anticolonial movement in the late nineteenth and early twentieth centuries, elites and their descendants made off with substantial material and symbolic gains for hundreds of years before their schemes unraveled. Rajan makes clear that this grander form of corruption is not limited to India or the annals of global history. Societal corruption is endemic, as tax cheats and complicit bankers squirrel away public money in offshore accounts, corporate titans buy political influence, and the rich ensure that their children live lavishly no matter how little they contribute. These elites use their privileged access to power to fix the rules of the game—legal structures and social norms—benefiting themselves, even while most ordinary people remain faithful to the rubrics of everyday life.

This volume is the result of an international conference organized by the South Asia Institute at the University of Texas. Patrick Olivelle has collected and edited the best

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papers to emerge from the conference. Part I of the book looks at what can be construed from archeological evidence. Part II concerns itself with the textual evidence for the period. Taken together, these essays offer an unprecedented look at Indian culture and society in this distant epoch.

Winner of the Award for Excellence in Religion: Textual Studies from the American Academy of Religion *Disorienting Dharma* explores the relationship between ethics, aesthetics, and religion in classical Indian literature and literary theory by focusing on one of the most celebrated and enigmatic texts to emerge from the Sanskrit epic tradition: the Mahabharata. This text - one of the principal sources for the study of South Asian religious, social, and political thought - is considered a major transmitter of dharma, or moral, social, and religious duty. But basic questions such as precisely how the epic is communicating its ideas about dharma and precisely what it is saying about it are still being explored. In this book, Emily Hudson examines these issues through a variety of interpretive lenses including Sanskrit literary theory, reader-response theory, and narrative ethics. One of the first book-length studies to view the subject through the lens of Indian aesthetics, her work brings to light one of the primary narrative tensions of the epic: the vexed relationship between dharma and suffering. Hudson also seeks to make the epic interesting and accessible to a wider audience. She demonstrates how reading the Mahabharata, perhaps the most harrowing story in world literature, can be a fascinating, disorienting, and ultimately transformative experience.

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The Mahabharata is at once an archive and a living text, a sourcebook complete by itself and an open text perennially under construction. Driving home this striking contemporary relevance of the famous Indian epic, Mahabharata Now focuses on the issues of narration, aesthetics and ethics, as also their interlinkages. The cross-disciplinary essays in the volume imaginatively re-interpret the 'timeless' classic in the light of the pre-modern Indian narrative styles, poetics, aesthetic codes, and moral puzzles; the Western theories on modern ethics, aesthetics, metaphysics, psychoanalysis, and philosophy of science; and the contemporary social, ethical and political concerns. The essays are all united in their effort to situate the Mahabharata in the context of here and now without violating the sanctity of the 'written text' as we have it today. The book will be of interest to scholars and students of Indian and comparative philosophy, Indian and comparative literature, cultural studies, and history. The conference volume of the Bochumer Kolleg "Dynamics in the History of Religions between Asia and Europe" outlines the thesis that religion is not a homogeneous cultural phenomenon, but a dense network of diachronically and synchronically differing traditions.

The Mahabharata has been explored extensively as a work of mythology, epic poetry, and religious literature, but the text's philosophical dimensions have largely been underappreciated by Western scholars. This book explores the philosophical implications of the Mahabharata by paying attention to the centrality of dialogue, both as the text's

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prevailing literary expression and its organising structure. Focusing on five sets of dialogues about controversial moral problems in the central story, this book shows that philosophical deliberation is an integral part of the narrative. Black argues that by paying attention to how characters make arguments and how dialogues unfold, we can better appreciate the Mahābhārata's philosophical significance and its potential contribution to debates in comparative philosophy today. This is a fresh perspective on the Mahābhārata that will be of great interest to any scholar working in religious studies, Indian/South Asian religions, comparative philosophy, and world literature.

This is the first scholarly book devoted to the study of the term dharma within the broad scope of Indian cultural and religious history. Most generalizations about Indian culture and religion upon close scrutiny turn out to be inaccurate. An exception undoubtedly is the term dharma. This term and the notions underlying it clearly constitute the most central feature of Indian civilization down the centuries, irrespective of linguistic, sectarian, or regional differences. The nineteen papers included in this collection deal with many significant historical manifestations of the term dharma. These studies by some of the leading scholars in the respective fields will both present a more nuanced picture of the semantic history of dharma by putting contours onto the flat landscape we have inherited and spur further studies of this concept so central for understanding the cultural history of the Indian subcontinent.

Between 300 BCE and 200 CE, concepts and practices of dharma attained literary

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prominence throughout India. Both Buddhist and Brahmanical authors sought to clarify and classify their central concerns, and dharma proved a means of thinking through and articulating those concerns. Alf Hiltebeitel shows the different ways in which dharma was interpreted during that formative period: from the grand cosmic chronometries of kalpas and yugas to narratives about divine plans, gendered nuances of genealogical time, royal biography (even autobiography, in the case of the emperor Asoka), and guidelines for daily life, including meditation. He reveals the vital role dharma has played across political, religious, legal, literary, ethical, and philosophical domains and discourses about what holds life together. Through dharma, these traditions have articulated their distinct visions of the good and well-rewarded life. This insightful study explores the diverse and changing significance of dharma in classical India in nine major dharma texts, as well some shorter ones. Dharma proves to be a term by which to make a fresh cut through these texts, and to reconsider their own chronology, their import, and their relation to each other.

Covering the earliest Sanskrit rulebooks through to the codification of 'Hindu law' in modern times, this interdisciplinary volume examines the interactions between Hinduism and the law. The authors present the major transformations to India's legal system in both the colonial and post colonial periods and their relation to recent changes in Hinduism. Thematic studies show how law and Hinduism relate and interact in areas such as ritual, logic, politics, and literature, offering a broad coverage of South

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Asia's contributions to religion and law at the intersection of society, politics and culture. In doing so, the authors build on previous treatments of Hindu law as a purely text-based tradition, and in the process, provide a fascinating account of an often neglected social and political history.

This fully revised and updated second edition of *The Oxford Handbook of Comparative Law* provides a wide-ranging and diverse critical survey of comparative law at the beginning of the twenty-first century. It summarizes and evaluates a discipline that is time-honoured but not easily understood in all its dimensions. In the current era of globalization, this discipline is more relevant than ever, both on the academic and on the practical level. The Handbook is divided into three main sections. Section I surveys how comparative law has developed and where it stands today in various parts of the world. This includes not only traditional model jurisdictions, such as France, Germany, and the United States, but also other regions like Eastern Europe, East Asia, and Latin America. Section II then discusses the major approaches to comparative law - its methods, goals, and its relationship with other fields, such as legal history, economics, and linguistics. Finally, section III deals with the status of comparative studies in over a dozen subject matter areas, including the major categories of private, economic, public, and criminal law. The Handbook contains forty-eight chapters written by experts from around the world. The aim of each chapter is to provide an accessible, original, and critical account of the current state of comparative law in its respective area which will

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help to shape the agenda in the years to come. Each chapter also includes a short bibliography referencing the definitive works in the field.

This book brings together six essays on the origin and history of the bodhisattva ideal and the emergence of the Mahayana. The essays approach the subject from different perspectives—from scholarly examinations of the terms in the Nikayas and Agamas to the relationship of the bodhisattva ideal and the arahant ideal within the broader context of the social environment in which Mahayana formed and further developments that lead to the formulation of the fully fledged bodhisattva path. As such, the collection provides a good overview for a wider Buddhist readership of the history of changes that eventually led to the emergence of the Mahayana. “Arahants, Buddhas and Bodhisattvas”, by Bhikkhu Bodhi “The Bodhisattva Ideal in Theravada Theory and Practice”, by Jeffrey Samuels “Bodhi and Arahattaphala From Early Buddhism to Early Mahayana”, by Karel Werner “Vaidalya, Mahayana, and Bodhisattva in India: An Essay Towards Historical Understanding”, by Peter Skilling “The Evolution of the Bodhisattva concept in Early Buddhist Canonical Literature”, by Bhikkhu Anandajoti “Orality, writing and authority in South Asian Buddhism: Visionary Literature and the Struggle for Legitimacy in the Mahayana”, by David McMahan

Dharma is central to all the major religious traditions which originated on the Indian subcontinent. Such is its importance that these traditions cannot adequately be understood apart from it. Often translated as "ethics," "religion," "law," or "social order,"

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dharma possesses elements of each of these but is not confined to any single category familiar to Western thought. Neither is it the straightforward equivalent of what many in the West might usually consider to be "a philosophy". This much-needed analysis of the history and heritage of dharma shows that it is instead a multi-faceted religious force, or paradigm, that has defined and that continues to shape the different cultures and civilizations of South Asia in a whole multitude of forms, organizing many aspects of life. Experts in the fields of Hindu, Jain, Buddhist and Sikh studies here bring fresh insights to dharma in terms both of its distinctiveness and its commonality as these are expressed across, and between, the several religions of the subcontinent. Exploring ethics, practice, history and social and gender issues, the contributors engage critically with some prevalent and often problematic interpretations of dharma, and point to new ways of appreciating these traditions in a manner that is appropriate to and thoroughly consistent with their varied internal debates, practices and self-representations. This volume challenges the concept of Buddhism as an apolitical religion without implications for law.

In *Raja Yudhisthira*, Kevin McGrath brings his comprehensive literary, ethnographic, and analytical knowledge of the epic Mahabharata to bear on the representation of kingship in the poem. He shows how the preliterate Great Bharata song depicts both archaic and classical models of kingly and premonetary polity and how the king becomes a ruler who is viewed as ritually divine. Based on his precise and empirical

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close reading of the text, McGrath then addresses the idea of heroic religion in both antiquity and today; for bronze-age heroes still receive great devotional worship in modern India and communities continue to clash at the sites that have been—for millennia—associated with these epic figures; in fact, the word hero is in fact more of a religious than a martial term. One of the most important contributions of Raja Yudhisthira, and a subtext in McGrath's analysis of Yudhisthira's kingship, is the revelation that neither of the contesting moieties of the royal Hastinapura clan triumphs in the end, for it is the Yadava band of Krsna who achieve real victory. That is, it is the matriline and not the patriline that secures ultimate success: it is the kinship group of Krsna—the heroic figure who was to become the dominant Vaisnava icon of classical India—who benefits most from the terrible Bharata war.

This collection brings together a series of Patrick Olivelle's research papers, published over a period of about ten years, whose unifying theme is the search for hidden historical context and developments within words and texts. Words (and cultural histories represented by words) that scholars often take for granted as having a continuous and long history are often new – sometimes even being neologisms. They can thus provide important indications of cultural and religious innovations. Olivelle's book on the asramas, as well as the short pieces included in this volume, such as those on ananda and dharma, seek to see cultural innovation and historical changes within the changing semantic fields of key terms. Closer examination of numerous Sanskrit

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terms taken for granted as central to 'Hinduism' provide similar results. Indian texts have often been studied in the past as disincarnate realities providing information on an ahistorical and unchanging culture. 'Language, Texts, and Society' is a small contribution towards correcting this method of textual study.

Through pointed studies of important aspects and topics of dharma in Dharmasāstra, this comprehensive collection shows that the history of Hinduism cannot be written without the history of Hindu law. Part One provides a concise overview of the literary genres in which Dharmasāstra was written with attention to chronology and historical developments. This study divides the tradition into its two major historical periods—the origins and formation of the classical texts and the later genres of commentary and digest—in order to provide a thorough, but manageable overview of the textual bases of the tradition. Part Two presents descriptive and historical studies of all the major substantive topics of Dharmasāstra. Each chapter offers readers with salient knowledge of the debates, transformations, and fluctuating importance of each topic. Indirectly, readers will also gain insight into the ethos or worldview of religious law in Hinduism, enabling them to get a feel for how dharma authors thought and why. Part Three contains brief studies of the impact and reception of Dharmasāstra in other South Asian cultural and textual traditions. Finally, Part Four draws inspiration from "critical terms" in contemporary legal and religious studies to analyze Dharmasāstra texts. Contributors offer interpretive views of Dharmasāstra that start from hermeneutic and social

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concerns today.

Modern Indian studies have recently become a site for new, creative, and thought-provoking debates extending over a broad canvas of crucial issues. As a result of socio-political transformations, certain concepts—such as ahimsa, caste, darshan, and race—have taken on different meanings. Bringing together ideas, issues, and debates salient to modern Indian studies, this volume charts the social, cultural, political, and economic processes at work in the Indian subcontinent. Authored by internationally recognized experts, this volume comprises over one hundred individual entries on concepts central to their respective fields of specialization, highlighting crucial issues and debates in a lucid and concise manner. Each concept is accompanied by a critical analysis of its trajectory and a succinct discussion of its significance in the academic arena as well as in the public sphere. Enhancing the shared framework of understanding about the Indian subcontinent, *Key Concepts in Modern Indian Studies* will provide the reader with insights into vital debates about the region, underscoring the compelling issues emanating from colonialism and postcolonialism.

The notion of the “Silk Road” that the German geographer Ferdinand von Richthofen invented in the 19th century has lost attraction to scholars in light of large amounts of new evidence and new approaches. The handbook suggests new conceptual and methodological tools for researching ancient economic exchange in a global perspective with a strong focus on recent debates on the nature of pre-modern

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empires. The interdisciplinary team of Chinese, Indian and Graeco-Roman historians, archaeologists and anthropologists that has written this handbook compares different forms of economic development in agrarian and steppe regions in a period of accelerated empire formation during 300 BCE and 300 CE. It investigates inter-imperial zones and networks of exchange which were crucial for ancient Eurasian connections. Volume I provides a comparative history of the most important empires forming in Northern Africa, Europe and Asia between 300 BCE and 300 CE. It surveys a wide range of evidence that can be brought to bear on economic development in the these empires, and takes stock of the ways academic traditions have shaped different understandings of economic and imperial development as well as Silk-Road exchange in Russia, China, India and Western Graeco-Roman history.

This volume brings together sixteen articles on the religions, literatures and histories of South and Central Asia in tribute to Patrick Olivelle, one of North America's leading Sanskritists and historians of early India. Over the last four decades, the focus of his scholarship has been on the ascetic and legal traditions of India, but his work as both a researcher and a teacher extends beyond early Indian religion and literature. 'Religion and Identity and South Asia and Beyond' is a testament to that influence. The contributions in this volume, many by former students of Olivelle, are committed to linguistic and historical rigor, combined with sensitivity to how the study of Asia has been changing over the last several decades.

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The Oxford Handbook of Indian Philosophy tells the story of philosophy in India through a series of exceptional individual acts of philosophical virtuosity. It brings together forty leading international scholars to record the diverse figures, movements, and approaches that constitute philosophy in the geographical region of the Indian

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subcontinent, a region sometimes nowadays designated South Asia. The volume aims to be ecumenical, drawing from different locales, languages, and literary cultures, inclusive of dissenters, heretics and sceptics, of philosophical ideas in thinkers not themselves primarily philosophers, and reflecting India's north-western borders with the Persianate and Arabic worlds, its north-eastern boundaries with Tibet, Nepal, Ladakh and China, as well as the southern and eastern shores that afford maritime links with the lands of Theravada Buddhism. Indian Philosophy has been written in many languages, including Pali, Prakrit, Sanskrit, Malayalam, Urdu, Gujarati, Tamil, Telugu, Bengali, Marathi, Persian, Kannada, Punjabi, Hindi, Tibetan, Arabic and Assamese. From the time of the British colonial occupation, it has also been written in English. It spans philosophy of law, logic, politics, environment and society, but is most strongly associated with wide-ranging discussions in the philosophy of mind and language, epistemology and metaphysics (how we know and what is there to be known), ethics, metaethics and aesthetics, and metaphilosophy. The reach of Indian ideas has been vast, both historically and geographically, and it has been and continues to be a major influence in world philosophy. In the breadth as well as the depth of its philosophical investigation, in the sheer bulk of surviving texts and in the diffusion of its ideas, the philosophical heritage of India easily stands comparison with that of China, Greece, the Latin west, or the Islamic world.

Christopher T. Fleming provides an account of various theories of ownership and

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inheritance in Sanskrit jurisprudential literature.

A major contribution toward the ongoing debates on the nature and history of Hinduism in India Is Hinduism coherent, or should it be viewed as a conglomeration of many distinctive traditions? What were (or are) its most important and central teachings? When did the idea of “Hinduism” first arise and what have been the consequences? What were the effects of British rule on the religion and what are the effects of continuing modernization? This book responds to all such debates surrounding Hinduism in the colonial and contemporary periods. It emphasizes on Hinduism as it arose and developed in the subcontinent itself—an approach which facilitates greater attention to detail and an understanding of the specific context in which new movements and changes have taken place.

The Kamasutra is best known in the West for its scandalous celebration of unbridled sensuality. Yet, there is much, much more to it; embedded in the text is a vision of the city founded on art and aesthetic pleasure. In Foucault and the "Kamasutra", Sanjay K. Gautam lays out the nature and origin of this iconic Indian text and engages in the first serious reading of its relationship with Foucault. Gautam shows how closely intertwined the history of erotics in Indian culture is with the history of theater-aesthetics grounded in the discourse of love, and Foucault provides the framework for opening up an intellectual horizon of Indian thought. To do this, Gautam looks to the history of three inglorious characters in classical India: the courtesan and her two closest male

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companions—her patron, the dandy consort; and her teacher and advisor, the dandy guru. Foucault's distinction between erotic arts and the science of sexuality drives Gautam's exploration of the courtesan as a symbol of both sexual-erotic and aesthetic pleasure. In the end, by entwining together Foucault's works on the history of sexuality in the West and the classical Indian texts on eros, Gautam transforms our understanding of both, even as he opens up new ways of investigating erotics, aesthetics, gender relations, and subjectivity.

Thinking, Recording, and Writing History in the Ancient World presents a cross-cultural comparison of the ways in which ancient civilizations thought about the past and recorded their own histories. Written by an international group of scholars working in many disciplines Truly cross-cultural, covering historical thinking and writing in ancient or early cultures across in East, South, and West Asia, the Mediterranean, and the Americas Includes historiography shaped by religious perspectives, including Judaism, early Christianity, Islam, and Buddhism

Examines the key role of a hagiographer within a charismatic religious movement. In this biographical study, Antonio Rigopoulos explores the fundamental role of a hagiographer within a charismatic religious movement: in this case, the postsectarian, cosmopolitan community of the Indian guru Sathya Sai Baba. The guru's hagiographer, Narayan Kasturi, was already a distinguished litterateur by the time he first met Sathya Sai Baba in 1948. The two lived together at the guru's hermitage more or less

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continuously from 1954 up until Kasturi's death, in 1987. Despite Kasturi's influential hagiography, Sathyam Sivam Sundaram, little scholarly attention has been paid to the hagiographer himself and his importance to the movement. In detailing Kasturi's relationship to Sathya Sai Baba, Rigopoulos emphasizes that the hagiographer's work was not subordinate to the guru's definition of himself. Rather, his discourses with the holy man had a reciprocal and reinforcing influence, resulting in the construction of a unified canon. Furthermore, Kasturi's ability to perform a variety of functions as a hagiographer successfully mediated the relationship between the guru and his followers. Drawing on years of research on the movement as well as interviews with Kasturi himself, this book deepens our understanding of this important pan-Indian figure and his charismatic religious movement. Antonio Rigopoulos is Professor of Sanskrit Language and Literature at the Ca' Foscari University of Venice, Italy. His previous books include *The Life and Teachings of Sai Baba of Shirdi* and *Dattatreya: The Immortal Guru, Yogin, and Avatara: A Study of the Transformative and Inclusive Character of a Multi-faceted Hindu Deity*, both published by SUNY Press. This book looks at the first eight Sanskrit law codes written in India, between 600 BCE and 570 ACE. It focuses on the legal, religious and ethical customs which were codified in this period and their impact on the social and political life of women. The volume analyzes texts such as the *Dharma Smṛti*, the *Arthaśāstra*, the *Manu Smṛiti*, the *Yājñavalkya Smṛiti*, and *Nārada Smṛiti*, amongst others. It studies discourses on

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justice, conduct, virtues and duties, and how early laws were used to systematize patriarchy and the varna caste system in South Asia. It examines how patrimonial laws and male property rights highlighted social anxieties about female chastity and varna lineage, which led to the subordination of women and the lower varnas. These anxieties are most evident in codes from the late Vedic and early classical eras when diverse new settlers arrived upon the subcontinent. At this time, kings decentralized governance and allowed local groups to practice communal laws, while they meted out court justice with a specific law code. As the state became prosperous from trade conducted by merchants of diverse castes, sects, and classes, and social peace was ensured by officials from disparate backgrounds, kings began to rely upon a law code that aspired for equity above intolerance. These chapters examine heterodox Ther?vada Buddhism and Jainism, their origins in the oligarchic state, their impact on the royal Sanskrit state, as seen in canonical literature. They especially focus on women's roles in heterodox sects, and the emergence of new spaces for women, as such changes were adopted in disparate ways and degrees by other South Asian communities. The volume will be a useful resource for students and researchers of history, women and gender studies, social anthropology, sociology, and law. It will also serve as an information guide for readers who are interested in the political, and social life of women in early India

DharmaStudies in it's Semantic, Cultural and Religious HistoryMotilal Banarsidass

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Liberation from suffering is an underlying subject in Indian doctrinal and philosophical history. This book is a study of Dharmakṛti's discussion on the topic according to Manorathanandin, the last commentator on the Pramāṇavarttika in the Sanskrit cosmopolis

Whether defined by family, lineage, caste, professional or religious association, village, or region, India's diverse groups did settle on a concept of law in classical times. How did they reach this consensus? Was it based on religious grounds or a transcendent source of knowledge? Did it depend on time and place? And what apparatus did communities develop to ensure justice was done, verdicts were fair, and the guilty were punished? Addressing these questions and more, A Dharma Reader traces the definition, epistemology, procedure, and process of Indian law from the third century B.C.E. to the middle ages. Its breadth captures the centuries-long struggle by Indian thinkers to theorize law in a multiethnic and pluralist society. The volume includes new and accessible translations of key texts, notes that explain the significance and chronology of selections, and a comprehensive introduction that summarizes the development of various disciplines in intellectual-historical terms. It reconstructs the principal disputes of a given discipline, which not only clarifies the arguments but also relays the dynamism of the fight. For those seeking a richer understanding of the political and intellectual origins of a major twenty-first-century power, along with unique insight into the legal interactions among its many groups, this book offers exceptional

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detail, historical precision, and expository illumination.

This volume brings together papers on Indian ascetical institutions and ideologies published by Patrick Olivelle over a span of about thirty years. Asceticism represents a major strand in the religious and cultural history of India, providing some of the most creative elements within Indian religions and philosophies. Most of the major religions, such as Buddhism and Jainism, and religious philosophies both within these new religions and in the Brahmanical tradition, were created by world-renouncing ascetics. Yet ascetical institutions and ideologies developed in a creative tension with other religious institutions that stressed the centrality of family, procreation and society. It is this tension that has articulated many of the central features of Indian religion and culture. The papers collected in this volume seek to locate Indian ascetical traditions within their historical, political and ideological contexts.

The Routledge Handbook of South Asian Religions presents critical research, overviews, and case studies on religion in historical South Asia, in the seven nation states of contemporary South Asia: India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka, and the Maldives, and in the South Asian diaspora. Chapters by an international set of experts analyse formative developments, roots, changes and transformations, religious practices and ideas, identities, relations, territorialisation, and globalisation in historical and contemporary South Asia. The Handbook is divided into two parts which first analyse historical South Asian religions and their developments and second

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contemporary South Asia religions that are influenced by both religious pluralism and their close connection to nation states and their ideological power. Contributors argue that religion has been used as a tool for creating nations as well as majorities within those nations in South Asia, despite their enormous diversity, in particular religious diversity. The Handbook explores these diversities and tensions, historical developments, and the present situation across religious traditions by utilising an array of approaches and from the point of view of various academic disciplines. Drawing together a remarkable collection of leading and emerging scholars, this handbook is an invaluable research tool and will be of interest to researchers and students in the fields of Asian religion, religion in context, and South Asian religions.

An esteemed scholar of Hinduism presents a groundbreaking interpretation of ancient Indian texts and their historic influence on subversive resistance. Ancient Hindu texts speak of the three aims of human life: dharma, artha, and kama. Translated, these might be called religion, politics, and pleasure, and each is held to be an essential requirement of a full life. Balance among the three is a goal not always met, however, and dharma has historically taken precedence over the other two qualities in Hindu life. Here, historian of religions Wendy Doniger offers a spirited and close reading of ancient Indian writings, unpacking a long but unrecognized history of opposition against dharma. Doniger argues that scientific disciplines (shastras) have offered lively and continuous criticism of dharma, or religion, over many centuries. She chronicles the

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tradition of veiled subversion, uncovers connections to key moments of resistance and voices of dissent throughout Indian history, and offers insights into the Indian theocracy's subversion of science by religion today.

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